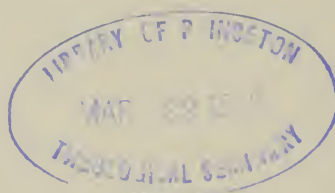
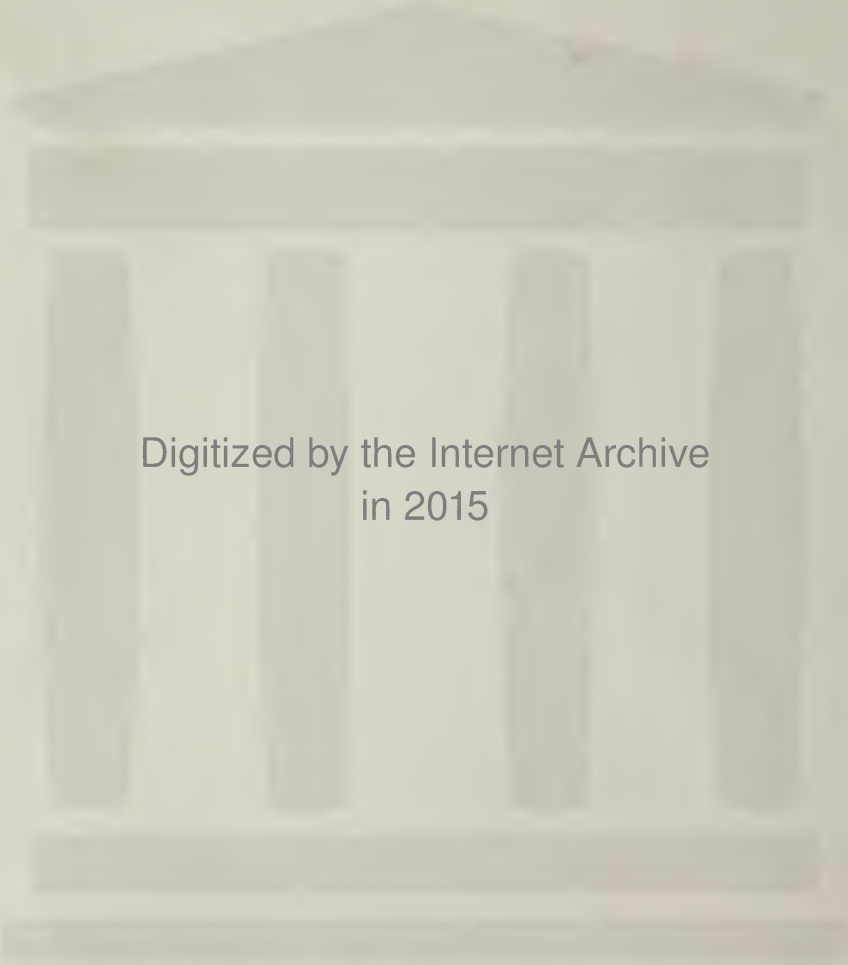


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1933



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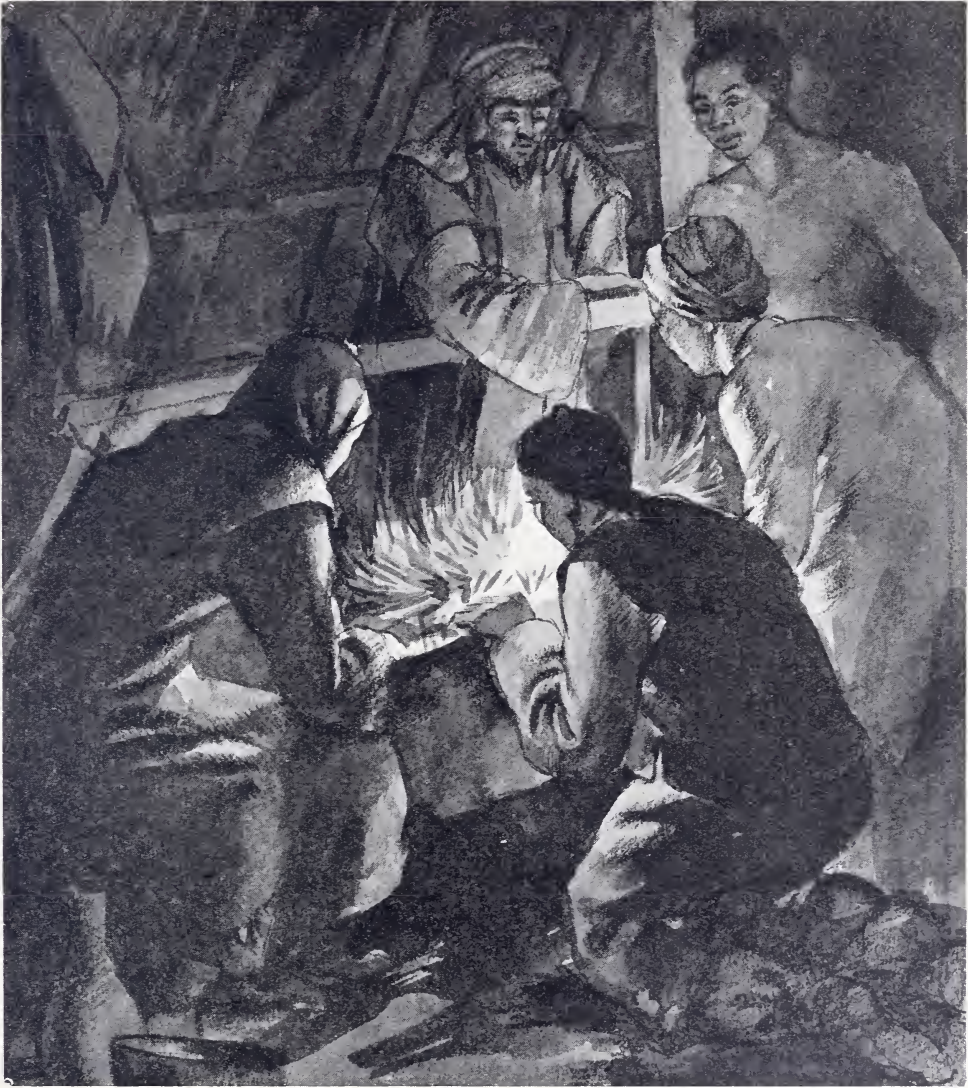
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DECEMBER, 1933

PRICE TWOPENCE

THE CHRONICLE

OF THE LONDON MISSIONARY SOCIETY



"A Light to lighten the Gentiles."

PRINCIPAL CONTENTS : THE KINGDOM THAT CAME, by EDWARD SHILLITO—REBECCA OF ESSEX VALE—CONSECRATED GARDENING—A CAROL, by N. B.—VIGNETTES FROM MADAGASCAR.

ANNOUNCEMENTS

The RegisterArrivals

Rev. Harold Taylor, from Niue, October 5th.

Revs. W. Nelson Bitton and J. A. Kaye, from Australia, New Zealand and Samoa, October 18th and 19th.

Mrs. Noel B. Slater, from Changchow, Fukein, October 22nd.

Miss W. I. Coxon, from Hankow, October 28th.

Rev. and Mrs. A. E. Jennings, from Vryburg, October 30th.

Dr. Frank Ashton, from Hongkong, November 13th.

Departures

Mrs. A. J. McFarlane, returning to Hankow, per s.s. *Conte Verde*, from Venice, October 13th.

Mrs. Gordon Matthews, returning to Madras, per s.s. *Kaisar-i-hind*, October 13th.

Rev. T. C. Lloyd Anthony, appointed to Cuddapah, per s.s. *City of Simla*, October 19th.

Rev. and Mrs. A. Sandilands, returning to Lake Ngami, per s.s. *City of Nagpur*, October 21st.

Mrs. H. R. Wells, returning to Hongkong, per s.s. *Carthage*, October 27th.

Births

DIAMOND.—On October 17th, at Beckenham, Kent, to Elsie Elizabeth and Howard Diamond, a son who was named Paul.

SPIVEY.—On October 22nd, at Sydney, N.S.W., to Rev. and Mrs. J. H. Spivey, of the Gilbert Islands, a son.

Marriage

CHALLIS-CHESTERSON.—On October 18th, at Tarvin Methodist Church, Chester, Robert Lye Challis, appointed to the Cook Islands, to Mona Chesterson.

Deaths

HEPBURN.—At Bulawayo, Southern Rhodesia, in October, 1933, after a painful illness, Tom, son of the late Rev. J. D. Hepburn, formerly of Khama's Country, and husband of Erica, third daughter of the late Rev. C. D. Helm, formerly of Hope Fountain.

PORTER.—On November 10th, at Jaganj, North India, Frances Marian Porter, M.B.

LIDDELL.—On November 11th, at Drymen, Loch Lomond, James Dunlop Liddell, formerly of North China.

Wants Department

Slides of The Life of Christ and of the Parables, also a Lantern—Violins—Cameras—Boys' Shirts—Little Girls' Dresses—Tambourines and small Drums—Games (indoor and outdoor) for girls from 5-19—Dispensary Requisites—Bandages and other Hospital Requirements.

Friends intending to send gifts abroad should first consult the Wants Department, especially in the case of parcels for China. The leaflets: "The Helping

Hand" and "How to Send Parcels Abroad" will be sent free on application to Miss New, Hon. Sec., Wants Department, Livingstone House, 42, Broadway, Westminster, London, S.W.1.

"The Motive for Missions"

will be the subject of an address by the Rev. Joyce Rutherford at the next Young People's Evening at Livingstone House, on December 5th, from 6 to 7.30 p.m. The address will be followed by Group Discussion. All young people are invited. Buffet tea from 6 to 6.30 p.m.

Watchers' Prayer Union—New Branches

Church.	Secretary.
Daby, Edinburgh.	MISS M. FINDLAY
Frizinghall, Bradford.	MISS M. SHACKLETON.
Holme Lane, Bradford.	MR. A. THOMAS.

The Monthly Prayer Meeting—Special

will be held on Friday, December 15th, at 5.30 p.m., in the Quiet Room, on the second floor of the Mission House. We want to make this a special meeting, and hope that many of our London friends will join with us. Rev. A. M. Chirgwin, M.A., our General Secretary, will preside.

Luncheon Hour Talks

The last luncheon of this series will be held at the Memorial Hall, 1 to 2 p.m., prompt, on—

Wednesday, December 6th, when Lt.-Com. Hon. J. M. Kenworthy, R.N., will speak on "The Spirit of the Age." All men welcome. Charge for luncheon, 1s. 6d. The new series will commence on Wednesday, January 17th, and continue fortnightly until March 14th. Speakers will include Sir John Hope Simpson, Dr. Conrad Hoffmann, Mr. Philip Noel Baker, and others. Printed programmes may be obtained from Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

Contribution

A gift of old silver from Mrs. Evan Rees (Calcutta) is gratefully acknowledged.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau.

Road or Load

An old coloured farmer was asked by an evangelist what denomination he belonged to. He did not reply directly, but said: "Bress ye, sah, dah's fo' roads leading from hyah ter town—de long road, de hill road, de sho' road, and de swamp road—but when Ah goes ter town wid er load er grain dey don't say ter me, 'Uncle Calhoun, which road did yo come by?' but, 'Cal, is yo' wheat good?'"—*Boston Transcript*.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

DECEMBER, 1933

A Carol

*AS Jesus in the manger lay
Upon that new-born Christmas Day;
There was no revelry, nor mirth,
No joy bells ringing through the earth
Upon that new-born Christmas Day
When Jesus in the manger lay.*

*As Mary watched her sleeping child
God's face alone looked down and smiled.
Outside, the world was dark with dread:
Within, the dismal cattle shed!
God's face alone looked down and smiled
While Mary watched her sleeping child.*

*Yet in the heavens that darksome night,
Angels sang loud and stars shone bright.
"Glory," they sang, and yet again,
"Glory on high and unto men."
Thus angels choired, while stars shone bright
In highest heaven, that darksome night.*

*The shepherd lads, who sought a King,
Came to the stable, worshipping.
The oxen fed beside the stall
Where lay the infant Lord of all,
As to the stable worshipping
Came shepherd lads who sought a King.*

*The Wise Men, guided by the star
Brought offerings rich from lands afar.
Oh, never did a stable hold
Such myrrh and frankincense and gold.
Rich offerings brought from lands afar
By wise men, guided by a star.*

*At Christmas all who have the mind,
With simple folk may Jesus find.*

*The stable is God's chosen place,
There lies the hope of Adam's race.
So lowly folk may Jesus find
At Christmas, if they have the mind.*

*Let Angel, Wise Man, Shepherd Lad
Sing praise to God in chorus glad.
For in that stable-sheltered birth,
Love came to every soul on earth.
Then praise High God in chorus glad,
With Angel, Wise Man, Shepherd Lad.*

N. B.



From a drawing by]

[Ernest Prater.

"Come and Behold Him!"

Christmas in Other Lands

These sketches reprinted from previous years are valid for to-day, as they show how the great festival is being used to bind the whole family of man to its true centre.

Five Hundred to Dinner

WE always have a festival at Christmas for our people and their friends, but this year visitors came from all directions, even from Morigio in the Turama River, far west of Goaribari. Five or six hundred sat down to the feast, and the number of villages represented was far more impressive than the size of the crowd, with its paint and feathers, and hundreds of elaborately-carved drums.

It was an indication of the way this place is entering into their life. The sentiment against stealing, the growing discontent of the younger generation with the disgusting practices of their fathers, the increasing number of girls entrusted to our charge, the willingness of boys to submit to the discipline of the Station for longer periods, the way folk come to us with their troubles and fears, all tell the same story of change, all testify to the increasing influence of the work.

(From B. T. Butcher, of Papua.)

"Mrs. Wiggs" in Chinese

Christmas was a very happy time in school this year. We decided to leave the whole question of the Christmas entertainment to the girls. And it was a wonderful success. All we had to do was to go into the dress rehearsal and act as censors. The story chosen was *Mrs. Wiggs of the Cabbage Patch*, which, if one may judge by the enthusiastic letters written home to mothers and relatives, contains an unusual amount of excellent teaching for the Chinese. The entertainment was in the afternoon of Christmas Eve, and in the evening we had the school party, consisting of games on the basket-ball ground in the moonlight, and a fishpond of presents later in the dining-room. For these presents we give thanks to many kind friends at home. They helped very much to give us a Christmas feeling, and we think the girls are beginning to realise that there really are people in England who think about them to the extent of sending out presents, not in pity, but in friendship.

(From Maggie Bleakley, M.A., Wuchang, Central China.)

Girls carry Christmas joys

It is the last evening in the old year, and I am sitting in our little room in Kandi, twenty miles from Berhampore. We came here yesterday, and this morning we had a Christmas service with the one Christian family here. Only one Christian family.

Life can never be truly good to those who do not know the Christmas joy. To cheer my sorrowful thoughts, I remind myself of the scores and scores of girls here in Kandi, in Berhampore, and in this district, who have learnt from us what Christmas stands for. They have learnt the sweet Christmas hymns; they have seen the pictures of the Baby in the manger; they have heard the story again and again, and surely this must mean something in their lives. Surely, in their Hindu and Mohammedan homes, they sometimes think and talk of the wonderful joy that "Big Day" brings to those who know and love the Lord Jesus Christ.

(From Mrs. Stursberg, North India.)

Christmas at Tigerkloof

Christmas, my first in Africa, is over. I arrived at Tigerkloof on the night of Christmas Eve. It was a lovely moonlight night, one of the most beautiful I ever remember, and just before midnight two of the ladies from the Girls' School came round with a gramophone and gave us Christmas Carol records. So that we had our "waits" even in Tigerkloof! It was strangely moving to hear "Hark the herald angels sing," there under the Southern Cross, and to listen to "The First Noël" in the middle of the endless veld. The nine Europeans afterwards gathered at Mr. Haile's house for a Christmas dinner of turkey and mince-pies, fruit and crackers.

When we gather round our fires and shut out the winds and perhaps the snow, and light the Christmas tree, we shall not forget those who keep the same lovely Feast in summer weather, and they do not forget us; and we think of Bethlehem as the home of all, of every tribe and tongue:

"To an open house at evening.

Shall all men come."

(From A. M. Chirgwin, M.A. (Gen. Sec.).)

Good News from Mrs. Wan

By MRS. GELLER, of Siaokan, Central China.

SCHOOLS for illiterates are the order of the day, and each of our women workers has one which she teaches either in the mornings or evenings, whichever suits the people of the place best, and she gives her afternoons to visiting. Each evening she has family prayers with as many pupils as can come, plus the near-by Christians of the place. A village about two miles from the city asked us to send a worker to open such a school. They had provided a large room for the school, and a place for the teacher to live. She spent the mornings visiting the near-by villages, returning in time for her afternoon rice, and in the evenings she had over thirty men, women, and boys and girls. She took the service on Sundays, and on the first Sunday each month she brought as many of her pupils as could come to the city church. She had Communion with us in the morning, attended the Christian Endeavour meeting in the evening, and returned on Monday

morning with fresh heart for her work.

The Sunday services have been packed all the year round; also the two Sunday Schools. If numbers mean anything, of which I am not at all sure, we have had a successful year. We have such a crowd of very old and poor women. They come to Sunday School first, where they get the Good News from Mrs. Wan well hammered home, but why they come to church, and sit another hour, I do not understand. They cannot possibly understand much. It is true many of them were helped a little in the flood, and may have hopes of being helped again, but that hope is not satisfied, yet still they come. There is one particularly dirty and repulsive old beggar woman who always comes every Sunday. She begs from me, but in vain; I simply will not pay anyone to come to church. Nobody likes sitting next to her, she is so filthy, so I have to do it myself for the sake of example!



"Old Boys" still at school, in Central China.

Rebecca of Essex Vale

AN AFRICAN HANDYWOMAN AT WORK.

SO much interest is centred in the training of native women for community service in Rhodesia that some account of one of them and her work will probably be of interest to the readers of *The Chronicle*.

These women, of whom there are two in the Hope Fountain District, send in monthly reports of their work, and it falls to the lot of the missionary superintendent of the district to prepare reports every six months for submission to the government, by whom their salaries are paid.

One of these women, Rebecca Ncube, is stationed at the important outstation of Essex Vale, twenty-five miles from Bulawayo. She was left an orphan when quite a small child and the teacher at the little kraal school where she was born took her into his family. She attended the school and was able to assist the teacher with the little children until we decided to admit her as a free scholar to Hope Fountain Institution. Having passed through the school, she applied for admission to the Jeanes School, and, on the completion of her course, took up her work. She is about thirty years of age, and, unlike most of her sisters, has no intention of marrying. She finds in her work a vocation for life, and she has rapidly made herself indispensable. She has the happiest disposition, and as a public speaker she has few equals.

Rebecca started her work, quite characteristically, by overhauling the kraal of the native minister at Essex Vale—her immediate superior—and she gave his wife some sound advice. This done, she visited every kraal in the neighbourhood, walking for miles over the veld in every direction, and held meetings with the women. At these meetings she gave demonstrations. Here are some of the subjects she has dealt with: The cleaning of houses and kraals, the feeding of babies and small children, the treatment of sprains and fractures, invalid cookery, soap-

making, the treatment of snake bites, the destruction of insect pests, the washing of various kinds of garments, jam-making.

She carries on daily dispensary work at her station, and her record shows that she has dealt with dysentery, itch, sore throat, ulcers, eye troubles, burns, ringworm, mumps, earache, contusions, malaria, sprains, septic cuts, and in addition she has had to deal with a bad fracture and a case of pneumonia. When she knows that a case is beyond her she induces the patient to see a doctor, and her advice is generally followed. She has had, during the six months under review, seven midwifery cases, five of which were difficult. Her remarks in reference to one of these is worth quoting as evidence of the spirit in which she does her work.

"It was very difficult to deliver this woman. I thanked my God because He showed His power on earth for this woman. The people who were shouting on the day I came all thanked the government and said if we were alone this baby and mother will be dead. They all came and thanked me as if it were my own power to do it. I have learnt a great lesson from this woman."

She has regularly inspected the school children and taught them hygiene, and has



Rebecca Ncube demonstrates.

a sewing-class every week with an average attendance of forty. She has, moreover, organised the Sunday School, which she works on up-to-date lines, and she has her own company of Wayfarers.

From time to time she receives calls which take her many miles from her home, and she takes the opportunity of preaching and teaching wherever she goes. It is all the same to her whether she runs a house while a newly-delivered mother is incapacitated or assists with her own hands in the erection of a hut.

We are now putting up a small dispensary for her where she will be able to house any patients that come from some distance for treatment, and we hope to get her a bicycle which will greatly facilitate her work.

Rebecca is rendering a service to her own people which no missionary could render, and it is to such that we must look for the intensive work of the future. It is impossible to measure their influence for good. Where the missionary is needed is in their training and preparation, a task which calls for the best that is in us. Rebecca, for her work, receives the handsome remuneration of £1 per month, out of which she has to feed and clothe herself and provide her own uniform. How she does it is a mystery. I mention this because, to me, this most encouraging evidence of a sense of vocation encourages me to believe that the Kingdom is indeed coming in the midst of us, and I thank God for the service these women are giving. NEVILLE JONES.

The Chinese Christian's Dream

*I DREAMT that Christ was born
A Chinese baby in a Chinese home,
Grew strong, and worked and taught,
and oft would roam
Our templed hills, burning up wrongs
with scorn,
And healing men, as once, so long ago.*

*Since He loved all men, so
He cared not whether they were white or
black,
Or golden-skinned as we. It was their
lack
Of peace concerned Him, and to make
them know
The Father's love, could they but rest in
Him.*

*Like star-led Eastern pilgrim,
Would we have hailed Him as our King
of Kings?
Or tortured, killed Him? As His soul
took wings
Would we have worshipped then? Or
known His face
When he arose from death in Power and
Grace?*

CLARICE A. BLAKELEY.



By a]

The Nativity.

[Chinese artist.

Vignettes from Madagascar

In Befandriana

DID I say we had no gift there? I was wrong. We did. It came from an Indian, of whom there were several in the town, and this man was a Moslem to boot. He had married a Malagasy Christian woman. They got on very comfortably together, each respecting the other's faith. Recently the Moslem bought his wife a seventy-franc Bible; and when we came he sent his motor-lorry to bring us the last twenty miles of the journey, from a place where there was a broken bridge—and he sent us back to the same point when we left. Thus the lorry had two double journeys, covering eighty miles in all, and he would take nothing from us since we were missionaries! We did not find such great kindness, no, not amongst the Christians.

The Betsileo Lepers

The Home stands on a hill commanding simply magnificent views of mountains and valleys. No "treatment" for leprosy was known when this work was started, the lepers were therefore just segregated in a small colony, provided with food, clothing and little two-roomed huts, and a church. Every week this lady or her husband visited the Home and conducted services for the lepers, and since their retirement from Madagascar the services have been continued without a break. The lepers live under conditions as pleasant as they can be made, though their huts are getting the worse for wear. They have little plots of ground, and those who are able grow a few vegetables, thus helping to reduce the food bill. In that home on the hill some forty lepers, men, women and children, live, waiting for death, when they will be removed to a pathetic little graveyard among the trees. Many of them have neither fingers nor toes, and only stumps for feet; some have face-disfigurements, while one old woman was nearly blind, and groped along on her stumps by the aid of a long staff. There was a boy of eight or nine years of age there, and a girl of fifteen who had lately been admitted. I was told that they would probably remain there for fully thirty years! The patients do everything for themselves—build their huts, make their clothes, tend their gardens, cook their food, dress their sores. Those who are too maimed to do any one of these things are

helped by others who are less crippled. It was a pathetic but not unhappy place.

A hundred yards farther on was their little church, and as soon as we passed under the arch they began to sing with cracked, quavery voices some favourite hymn. Then they hobbled into the church, and we had a short service, and after I had finished speaking one or two got up and spoke words of gratitude for all that had been done for them. The last one to speak was a man named Rambelo, and attaching to him is a story. For twenty



Rambelo.

years Rambelo had been a leper in the Home. Then the disease disappeared, and he was allowed to go back to his village. For several months he was living the life of an ordinary working man, until one day he came back again to the Home. He did not enjoy life in the outside world, he said, as much as he had expected to do; many of his old friends were gone and very few of his relatives remained. So he came back to the Home and offered to act as chaplain till the end of his days. And there he was exercising his cure of souls in that house of doom. He

teaches the people to read, conducts services and preaches. He is the "father and mother" of the whole community; a fine Christian man with a splendid influence on the whole place. I have rarely heard a more mellow voice; and with that pleasant quiet voice of his he goes round to the patients talking to them in their homes, aiding them with their work, binding up their sores, helping them to plant and hoe their little vegetable plots. He gets no salary, just food, clothing, a house and a little pocket-money. But Rambelo helps to make the Leper Home a House of God. I was proud to be able to take his photograph, and shake his hand, for of such is the Kingdom of Heaven. Before we left, the people gathered round and thanked us in superlative terms for having come. Apart from their deformities they seemed to be a happy and even cheerful party, with Rambelo smiling most broadly of them all. Some Leper Homes, I am told, are places of bitter quarrels and fighting; here there was only tender gratitude of spirit. Half a mile away, as the car swung round a bend we looked back and saw them gathered on the top of a hill in their white lambas waving us good-bye.

Women in Madagascar

There are men of strength and leadership in the Malagasy Church, and with just a little more of the Grace of God they will be ready for much larger responsibility.

And not only men; Madagascar also has women of unusual calibre. Even in tiny backward villages women have a real place in social life. While women in Madagascar do not have full equality with men, they are, I should think, as far on towards that as women were in England until a couple of generations ago. More than once Madagascar has had a woman for its supreme ruler. There has apparently never been anything in the nature of "purdah" amongst the Malagasy. Women have their own place in the social organisation. Accordingly

one finds women deacons everywhere. Apparently they had them in Madagascar before we had them in England. In every church there will be a Women's Meeting or "Dorcas," and this is an important and self-governing organisation. At Vangaina, in Imerina, I met a large body of pastors, evangelists and workers drawn from the



A Malagasy Christian Woman in Imerimandroso.

whole district. To my surprise, at least one of the pastors was a woman. To be quite frank I did not expect to find a woman minister in Madagascar. Ramatoa Rafar was trained in a small Bible School for a few years, and was ordained in 1928.

(From "*On the Road in Madagascar*," by A. M. Chirgwin, M.A. 2s. 6d.).

DARWIN AND MISSIONS.

The recent publication of Darwin's Diary of the "Beagle" voyage brings to light a joint letter from Captain Fitzroy and Charles Darwin on Missions in the South Seas. It is dated "At Sea, 28th June, 1836," and proceeds: "On the whole, balancing all that we have heard and all that we ourselves have seen concerning the missionaries in the Pacific, we are very much satisfied that they thoroughly deserve the warmest support, not only of individuals, but of the British Government.—Robt. Fitzroy, Charles Darwin."

Robert Hamilton Remembered

By H. C. THOMPSON.

WHEN the name of Kuruman is mentioned, one's thoughts almost automatically turn to that grand old Gardener-of-God, Robert Moffat. The spectacular figure of the man who braved the dangers of Afrikaner's camp and Mosilikatse's kraal, is as closely associated with the pioneer work of the L.M.S. in Africa as is that of his even more illustrious son-in-law, David Livingstone.

But another figure once walked with these two in the peaceful garden, and now rests beneath the shade of the syringas. It was Robert Hamilton, a Scots artisan-missionary. I picture him as a quiet, unassuming sort of man, one who asked for no praise beyond that of his own conscience for a good work well done.

Robert Hamilton deserves far greater recognition than is usually accorded him. Moffat's senior in the service of the Bechuana Mission, Hamilton laboured faithfully in the Kalahari for thirty-seven years, and died at Kuruman in 1851, without ever revisiting his home-land.

Yet little known as Hamilton is in the annals of missionary endeavour, he has left a great memorial behind him. At Kuruman there stands what is probably the most historic building between the Orange River and the Limpopo. Built of stone, with massive rafters like an old Sussex barn, the Kuruman Church stands as a mighty tribute to Hamilton's faithful service. To-day that same church, with thatched roof surmounted by a simple belfry, is in constant use in the service of Christ.

Credit for that work belongs to Robert Hamilton. He it was who had the mighty

rafters transported by ox-wagon from the Rustenberg bushveld, two hundred miles away; and it was he who laboured with adze, axe and hammer to fit those rough-hewn beams into their present position. Working practically single-handed, with only such assistance as could be rendered by the wholly unskilled and uncivilised Bechuanas of his day, his achievements are all the more wonderful.

To-day that church stands, a lasting memorial to this Scots builder. The old Mission House in which the Moffats lived, the school in which the old Doctor's daughters (Livingstone's wife amongst them) taught the Bechuana children, the old wagon-shed—all these add their mellowed voices to the praise of Robert Hamilton.

* * *

In the little graveyard at the Kuruman Mission, under the shade of the spreading syringa trees, there is a great stone slab, under which lie the earthly remains of Robert Hamilton. On it is recorded his death on the 15th July, 1851. On the 16th July this year, after the morning service, the whole congregation went in procession from the church which Robert Hamilton



Hamilton of Kuruman.

had built, to the spot where, eighty-two years previously, loving hands had laid his body in its last resting-place. There a wreath was laid to the memory of so great a benefactor to the Bechuana Mission. After the laying of the wreath, the Bechuana Minister made a brief and simple prayer, and the whole congregation softly sang their beautiful graveside hymn, "Robala Sentlè."*

* "Sleep nicely."

Periodical Publications of the L.M.S.

THE CHRONICLE, 24 pages monthly, illustrated. Price Twopence.

Also a Welsh Edition, containing 4 pages Welsh in addition. Price Twopence.

NEWS FROM AFAR. 16 pages monthly, illustrated, for boys and girls. Price One Penny.

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Literary Superintendent—Rev. Edward Shillito, M.A.

Managing Editor—Mr. David Chamberlin, 42, Broadway, Westminster, S.W.1.



Photo by]

[M. K. Sabin.

Mary Livingstone with a hopeful recruit at the Girls' Boarding School, Mbereshi, Central Africa.

For Africa's Childhood

In the L.M.S. Central Africa Mission there are some 9,000 children receiving education—education which has recently gained the approval and financial support of the Government, 13,000 church members

and enrolled adherents are under instruction, while there are 291 native teachers and 61 evangelists. To know how the Church of Christ has taken root in Central Africa, read *The Tanganyika Trail*, 2d., postage $\frac{1}{2}$ d.; *Dawn in Africa*, 1s., postage 1d.; and *God's Candle-lights*, 2s. 6d., postage 4d. By Mabel Shaw.

The Kingdom that Came

By EDWARD SHILLITO, M.A.

I

THE time has once more returned in which we keep the memory of Him who came to visit us in great humility. We remember how He came in order that we may learn how He will come to us. Our hymns at this season are full of this hope.

"O come, O come, Emmanuel," we sing, with longing in our voices; we read the ancient words which speak of the return of the Lord Christ. We, who are concerned with the work of Christ in the lands overseas, more than most men need this blessed hope. But can we do our work, are we meant to do our work with only the hope of a kingdom which is yet to come? That hope we shall keep in full measure only if we have first of all a certainty in our minds that we are the heirs and trustees of a kingdom which came.

II

The missionary who goes to China or India does not go simply to share the hope which he has of a kingdom yet to come. He brings to them the story of Bethlehem, not as though it were a beautiful forecast of what is yet to be, but because it marked the entrance into history of a new fact. Something then happened. A revelation was given. The missionary therefore calls upon his hearers to receive by faith their part in that kingdom, which came in Jesus Christ.

III

The early Christians declared that the old world was ended for them; they were the inheritors of a new kingdom. So revolutionary was the change that they could use about it the language of the most extreme contrasts known to them. They had once been in darkness; now they were in the light. They had once been dead, now they were alive. Once in the commonwealth of Israel, now in the City of God. They spoke as if history itself had been cleft in twain. They had now to adjust their lives to a new age. In that new world they had to live. And their main task, it has been said, was "the creation of the new man by his incorporation into a supernatural reality." God had done something in Christ which had put within their reach this "supernatural reality." They did indeed look forward to a sequel to this Act of God; but for them

first of all the *day had come*. They lived in it according to the measure of the power whereby Christ had been raised from the dead. Whenever they thought of the Resurrection, they had the wonder renewed; to them it had been given not simply "to stand by the death-bed of an old world," but to enter with awe and rejoicing into a new world.

IV

We are about to keep Christmas. But shall we keep it as those who commemorate a new birth? Not their own new birth only, when Christ was born in their hearts by faith, but the new birth of humanity! Are we about to return once more to behold with gratitude and faith that new order into which we have been admitted by God's mercy? Are we members of that kingdom which came in Jesus the King? And are we prepared to let the powers of that kingdom be released in us and through us? Can we go to the lands in which the name of Christ is as yet little known, and offer their peoples something which can be theirs without waiting? Is there a *supernatural reality* into which they may be incorporated, and be born again?

V

There is much to be offered to these children of the East and the South. They are invited by us to become members of that Camp of Explorers, which is the Christian Church. But they are not condemned to begin from nothing. They are also invited to enter into a kingdom which is already here; to walk with Christ who still dwells among men; to let Him come through them to the relief of man in his despair.

We must go out into all the earth, not simply to offer men the hope of a kingdom beyond death in which tears shall be wiped away, not simply to tell them that the kingdom will come on this earth, if not to them, to their children's children; but to tell them that there is now within this earth a kingdom once for all established. It is still a kingdom which waits for its full expression in the faith and loyalty of its members. But it is here; even now the children of men may enter into its citizenship, and walk with the redeemed. It is not a Christ who is yet to come, but a Christ who came whom we offer. The Christ of Bethlehem, of

Nazareth, of Galilee, and Calvary and Olivet, in Whom the kingdom was given, in Whom the kingdom is still ours!

VI

We live in an age of revolutions. There are many who offer to the children of men a new earth. The tragedy is that Christian people sometimes forget the nature of the redeemed world in which they live, and sometimes they reduce the startling contrast between the old and the new. But they can only meet revolution with revolution, and this they can do, for they are the heirs of a revolution the powers of which have never been exhausted.

The Church is not dismissed from the service of the dispossessed and the hopeless children of this earth. On the contrary, it is called to offer to them in the present hour a new world with all its unexplored powers. It has a revolution to set in motion. It has something now and here that it can offer. Its word and its power are for all mankind. Its demand is for all the range of human life. Christ must be *all in all*. But the Church cannot do this great thing unless it remembers and repents, and experiences once more the wonders of that Day in which an Act was wrought which made all things new. In this spirit we must keep our Christmas.

“In my distress Thou hast enlarged me”

From a letter to the Churches in Monmouthshire by M. J. H.

TROUBLE coming into our immediate experience acts in one of two ways, either it narrows or enlarges our sympathies according to our acknowledgment or otherwise of God.

To the man in daily companionship with the Father it is shown by some mysterious interpenetration of the Spirit that God in Christ is still “a man of sorrows and acquainted with our griefs,” and is “able to succour them that are tempted,” and does succour them.

In the past years there have been abundant signs in the lives of men and women in our “distressed areas” of an awareness of God’s presence being with them in their distress, and the evidence of His Holy Spirit in their lives is manifested in their enlarged sympathies and bigness of heart. To such the missionary appeal has never come in vain. Knowing the preciousness of God in Christ to them that believe, they have some realisation of the loss in the lives of those who know Him not—and so would they honour Him in their hearts by sharing His Spirit.

The Kingdom of God has always moved forward according to the readiness of its subjects to sacrifice in the propagation of its principles. In Antananarivo there are five churches built upon the site of the sacrifice of native Christians. Here, truly, the blood of the martyrs was the seed of the Church, but the martyrs themselves had been

nourished in the spirit of sacrifice by David Jones’s teaching of Christ and Him crucified.

The story of the Church shows that God has used times of distress for the enlarging of the hearts of His people; when the expanding sympathies of the enlarged hearts quicken others with themselves to God-conscious service and sacrifice, then is the Kingdom of God extended and the name of God glorified.

My heart yearns over the suffering in our own country, but I think of the “Untouchables of India,” and I say, “These have sufferings without comfort”; and the lepers, the lepers in many countries! and I say, “These have pain and know no healing Spirit of Love.” Then I know that with Christ in the heart the men and women at home will say, “We know suffering, but we have Christ; we know pain, but we have learned of the Great Physician, therefore let the work of proclaiming Christ and His love go forward; we will do what we can.”

Then let us go to God in prayer with Ignatius de Loyola, saying:—

“Teach us Good Lord to serve Thee as Thou deservest.

To give and not to count the cost;

To fight and not to heed the wounds;

To toil and not to seek for rest;

To labour and not to ask for any reward
save that of knowing that we do Thy will.”



The Affairs of Bechuanaland

THE Rev. A. E. Jennings of Vryburg, Cape Province, and Mr. Douglas M. Buchanan, K.C., of Cape Town, have arrived in London on business arising out of the recent suspension and restoration of the Chief Tshekedi. They may be addressed at the Society's Headquarters.

Youth Rallies

The great meeting of young people on October 20th was a sign of something which must bring encouragement to our work—the growing interest of young men and women.

Fully two thousand of them came to the City Temple to hear the thrilling speeches of Dr. Harold Moody (Jamaica) and B. T. Butcher of Papua. The choir from Crouch End under Dr. Thiman's direction made a great contribution to a most successful meeting, over which the Rev. Barnard Spaul of Highgate ably presided.

Return of the Deputation

There was a large gathering of Directors and other friends in the Board Room at Livingstone House on November 2nd to welcome the Revs. Nelson Bitton and J. A. Kaye on their return from Australia, New Zealand and Samoa. The Chairman of the Board (Rev. G. A. Hamson) presided, and both members of the deputation spoke in the happiest vein of their experiences, especially dwelling upon the high honour in which the L.M.S. missionaries are held in Samoa, as well as in the Australian Churches.

A Sydney Bookseller

The death of Mr. George Robertson, of Angus & Robertson, Ltd., booksellers and publishers, Sydney, has removed from the city a once well-known figure and one who for some fifty years was closely identified with its business life. With Mr. Angus, he opened the business bearing to-day the well-known dual name and style. Both men were young, and each put the modest sum of £50 into the concern. From those

small beginnings the business grew to its present huge dimensions. Mr. Robertson was a member of the Presbyterian Church, and served his day and generation to good and worthy purpose. His manly presence and his generous dealing will be long remembered by those missionaries and others who have reason to be grateful for his gifts of books.

"Beginning at Jerusalem"

If the history of Christendom could be shown on the screen it would prove to be the greatest thriller ever produced. A story of a great adventure by men and women who have gone forward to conquer in the Name of the Unconquerable. A great campaign began in Jerusalem and men and women went forth inspired by love to win the world. If you would try to catch something of this spirit and know what it means for the world to-day, make a note of these days, January 10th to 20th, and see the film "Beginning at Jerusalem" at Kingsway Hall. The picture will make a strong spiritual appeal based upon the evidence of what God is doing in many lands to-day.

At the Kingsway Hall, the first part will consist of pictures from the "Palestine" film, illustrating the life and teachings of Jesus. This will be followed by an "epilogue" of mission work in many lands. There will be three sessions daily at 2.45, 5.45 and 8 p.m. Prices of admission, 2s., 1s. 6d. and 1s.

For further information write to the Secretary, Missionary Film Committee, Albion House, 59, New Oxford Street.

Universal Week of Prayer, 1934

The World's Evangelical Alliance has made arrangements for the Universal Week of Prayer, which always commences on the first Sunday of each new year, and will therefore take place from Sunday, January 7th to Sunday, January 14th, 1934. The Chairman of the Conference of British Missionary Societies, Mr. F. H. Hawkins, LL.B. (Foreign Secretary, L.M.S.), has addressed a special call to the Missionary bodies

as a whole, urgently appealing to them, and to all workers for the extension of the Kingdom of God both at home and abroad, to use every endeavour to secure an even wider observance of the forthcoming Universal Week of Prayer than has taken place in any year since the movement was first started in 1846. Those desiring further information are asked to communicate with the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Giving without money

A notable incident at the recent L.M.S. meetings in Bristol was the gift of a silver watch by one of the unemployed at a meeting at Broadmead Chapel. The watch was found in the collection-bag with a note stating that when employed the writer always contributed to the missionary collection, and he felt that, though now out of work and without money, he could not let the opportunity pass without doing something—hence the gift of the watch! The donor did not sign his name to the note. If he should read these lines he will know that he has the cordial thanks of the Society for his generous gift and example.

The Order of the Porridge Stick

One of the pleasantries of the Pitlochry Summer School which may be adapted to other gatherings is the appointment of official mixers. Four members are called before the "Mother" of the school, who asks "Will ye stir weel?" The answer is "Aye, with baith hands." The four then receive beribboned porridge sticks and



The Bonskeid badge.

badges which mark them as the appointed introducers. The custom has worked well. The badge showing Bonskeid House, where the Conference meets, and two porridge

sticks crossed, was designed by a Dublin girl student and multiplied by means of a rubber stamp.

"The Doctor Abroad"

Mr. Ernest Jeffs, whose vigorous writing in *The Christian World* must be familiar to our readers, has written for the Society a new book on the story of its Medical Missions. In those missions a thousand people receive healing treatment every day, and the stream increases every year. It is an astonishing picture of expanding Christian service which Mr. Jeffs presents, and his presentation is of the best. *The Doctor Abroad* ought to be the chosen Christmas present for hundreds of readers this year. It will be ready about December 18th, and the cost will be one shilling—postage 3d. extra. All orders for magazines and books should be sent to the Livingstone Bookroom, 42, Broadway, Westminster, S.W.1.

A FRENCH CAROL.

NEIGHBOURS, and is it really
true
True that the babe so small
and new
Is lying even now among us?
What can we lay upon his knees—
He whose arrival angels sung us,
What can we give,
What can we give the child to please?

Dickon shall bring a ball of silk,
Peter his son a pot of milk,
And Tom a sparrow and a linnet,
Robin a cheese, and Ralph the half
Part of a cake with cherries in it,
And jolly Jack,
And jolly Jack a little calf.

I think this child will come to be
Some sort of workman such as we,
So he shall have my tools and
chattels,
My well-set saw, my plane, my drill,
My hammer that so merry rattles,
And planks of wood,
And planks of wood to work at will.
(No. 88 in "*Oxford Book of Carols*.")

Consecrated Gardening

A Pagan Custom Transformed.

THE agricultural missionary at the American Methodist Mission Station at Kambini, Portuguese East Africa, writes describing the efforts made to give a Christian character to the old rural life of the people.

"Naturally, one finds an over-abundance of spirits, mostly evil, in African agriculture. The Christians have supposedly abandoned belief in these, but the new Supreme Spirit is still too much of a thing of the book or creed. We thought a relating of work and worship would eventually give as significant a place to the Christian God in daily rural life as the old spirits had had. We started with a great act of worship to end the agricultural year fittingly. The first harvest festival will never be forgotten. It came to all the Christians in the school and village like a great discovery. They, who in their old life had never failed to present the first fruits to the chief, or to pour out a little for the spirits, found peculiar joy in bringing for the first time their offering to the great chief, the Giver Spirit.

A great discovery

"Why have we never been told before that Christians could do this?" was their rebuke that served not so much to dull our joy as to increase our conviction that much more must be done.

"That was in 1927, and since then hundreds of students from Kambini or visitors have carried the new service all over the country. Special hymns for the day have been written by the people themselves, and the best of these have been included in the new hymnal. The type of offering has broadened so that in one circuit this year it included a goat, reed mats, honey, carved wooden dishes, besides all kinds of grain, fruit and vegetables. But that first day stands out like our Pentecostal awakening.

Tools dedicated

"The next step in our development was taken on Thanksgiving Day. The long-awaited-for and prayed-for rain had fallen. That glorious smell of moist earth after drought worked as our inspiration. A school holiday was declared and we all gathered in the old tin church. Again baskets and

bags of seed found a prominent place in a Christian worship service. And, stranger still, hoes, knives and other tools lay at the feet of the worshippers, while out by the open window stood the school ploughs and oxen. One of the missionary guests who had come to eat turkey with us explained the tradition behind our Thanksgiving Day. Then Davida, our native pastor, told of the old African ceremony of seed blessing. At the time of the first planting rain, the subjects of the chief must go to his village, where he or the witch doctor performed certain rites and planted a collection of all kinds of seed. Each person then went with a bit of the sacred seed and, after planting it, the gardens were considered protected, blessed and ready for the crop.

Joyful comprehension

"Again a wave of joyful comprehension spread over the faces of the young and the old, to see how simple it was to make the transition to a fine new Christian act of worship and consecration.

"The Harvest service, which this year was held on June 18th, always comes on Sunday, and is planned for and preceded by a week of prayerful preparation, culminating in joyous worship and thank-offering. The seed consecration may be in October, or not until December, as happened last year. But now, whenever the planting rain has fallen all the people know that that night, at the time of evening prayers, all will come with their hoes, other garden tools, and baskets of seed of all kinds. The service is a mixture of the joyous and the solemn, starting with a hymn of thanks for rain, written by a former Kambini student, and ending with an old African working tune. The leader chants:

"'Hoes we bring, Lord to Thee,' while all join in, 'Pray, Lord, bless them,' as they lay the hoes on the altar. Then comes 'Seeds we bring, Lord, to Thee,' and as each kind is mentioned it is placed along with the hoes.

And so to work, singing

"There these things remain through the night, while the worshippers go quietly to their rest. At sun-up we return to the

church in work clothes. The service is concluded with a self-dedication and prayer for blessing throughout the new year. We then go to the fields singing:

“ ‘The man who is happy is the one who digs.

The man who is happy is the one who plants well.

The man who is happy is the one who tends his crops.

The man who is happy is the one who has a good harvest.’ ”



Photo by]

The late Chief Khama at a Harvest celebration.

[A. E. Jennings.

A conspicuous example of the transformation of a pagan feast into a Christian festival was the changed form of Harvest rite in Bechuanaland under Khama. (See *Khama*, by J. C. Harris, rs.).

James D. Liddell

A TIRELESS EVANGELIST.

THE Rev. James Dunlop Liddell, formerly of the Society's North China Mission, passed away very suddenly on Saturday, the 11th November, at the age of sixty-three. Mr. Liddell was born at Greenock, studied at the Evangelical Union Theological Hall in Glasgow, and was appointed to Mongolia in 1898. At the time of the Boxer Rising, in 1900, he and Mrs. Liddell were driven out from Mongolia. In 1902 he was transferred to Siaochang, and for the next thirteen years he carried on a widespread evangelistic work on the North China Plain. In 1915 he was transferred to Peking and took charge of the evangelistic work in the city and country districts, and rendered special service in flood and famine relief, for which he received decorations from the Chinese Government. In 1923 he was transferred to Tientsin, where he laboured until his retirement, on health

grounds, in 1930. He was the father of Dr. Robert Liddell, of Siaochang, and of Mr. Eric Liddell, of the Anglo-Chinese College, Tientsin. He was an indefatigable itinerant missionary, and for thirty-two years rendered the Society invaluable service.

* * *

Prayer for Christmas

“ O God our Father, Who didst send forth Thy Son to be King of Love and Prince of Peace, grant that all the Kingdoms of this world may become the Kingdom of Christ, and learn of Him the way of peace. Send forth among all men the spirit of good-will and reconciliation. Let those who are offended forgive, and those who have offended repent, so that all Thy children may live together as one family, praising Thee and blessing Thee for Thy great redemption.”

Festival and Faith

By ELEANOR RIVETT, M.A., of Calcutta.

THE City of Calcutta reminds one of Athens in the time of St. Paul, prepared to be "wholly given to idolatry," for this is the time of the great Hindu Festival, the Durga Pujah, which, with its colour and noise, its queer conjunction of the magnificent and the insignificant, as *The Statesman* truly says, is capable of a varying exegesis that ranges from the peasant's unaffected worship of the image to the highbrow's mystic or rational apologia for the same.

In the dim light of evening gleams a shrine where Mother Kali, goddess of destruction, is depicted. Clouds of incense ascend, and in the light of tiny clay lamps the votive offerings of scarlet flowers are lurid indeed, and so realistic that one forgets for the moment that this is no genuine shrine, but the opening scene in a drama enacted by schoolgirls.

See the Queen, the senior form captain, among the devotees. In the King and in the priest with whom he is pleading to purify the temple-courts of all the sordidness that inevitably accompanies sacrifices of blood, we recognise two girls of Class IX displaying histrionic powers we had never suspected. There enters a noisy band of "Pujaris," with drums and dance, revellers all, with none but a perfunctory glance in the direction of the image. And the play unfolds, the audience losing faith more and more in the priest's advocacy of the goddess and the virtue which, he asserts, is inherent in the blood of her votive victims. Then comes the dramatic moment when the priest himself hurls the image to destruction and vows that he no longer is Kali's slave. The audience, far from expressing its sense that sacrilege has been done, is completely in agreement, as the enthusiastic applause shows.

Has enlightened sentiment moved, in these days in Bengal, not merely as it moved with the Abraham-Isaac tradition away from belief in human sacrifices, but away from any kind of animal sacrifice?

What are we really witnessing? It is an end-of-term play, performed by the girls of the United Missionary Girls' High School. In this drama, "Sacrifice," Rabindranath Tagore, Bengal's beloved poet, himself a member of the reformed Hindu sect, the Brahmo Samaj, makes a powerful appeal

against the futilities and iniquities consequent upon this aspect of popular Hinduism, evidenced in Kali-worship. The Christian staff and the Christian and Hindu schoolgirls have worked together in producing this play—in itself a piece of co-operation of which we are justly proud. It has involved, in addition to much rehearsing of parts, staging, costumes (all wonderfully fashioned from Saris, lent, as was much jewellery, by generous parents), "properties" skilfully created out of gold and silver paper, scarlet cloth, beads and cardboard, stage directing,



Rabindranath Tagore, India's great poet.

the printing and disposal of tickets, and a score of other matters, large and small, requiring forethought and concerted action. Hostessing, too, is more important than usual, for we have departed from our usual practice in admitting to this once "purdah-party," fathers of schoolgirls, and the seating of these menfolk requires a little handling so that even in these rapidly-changing times conservative sensibilities may not be outraged.

* * *

The proceeds of the play are devoted partly to the relief of people in districts where

floods have left a trail of disease and dire distress.

And a group of senior Christian girls look forward to returning to devote the last ten days of the vacation, as the school's representatives, to the work of Christian witness among the women of a certain unevangelised village about twenty miles from Calcutta, sharing with them the Gospel of the good news of Jesus Christ, which is that of freedom from bondage to ignorance, disease, superstition and despair. There class-friends,

Hindu and Christian, have had a part in the preparation for the campaign, e.g., in the painting and mounting of posters illustrative of the special series of Bible stories they are to tell in daily visits to groups of village homes.

The girls are, in fact, to put into practice the prayer which has, this term, become very much the school's own :—

Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come.

Our Magazines in 1934

IN December it is usual for those who undertake the distribution of the Society's two monthly magazines in the supporting churches and schools to ask for a renewal of orders from present readers, and to seek new subscribers. The importance and value of these efforts must be manifest, since every form of support rendered to the great work of evangelising non-Christian lands needs the help of the knowledge for which the magazines are the only regular channels. Every reader of this page is asked to help the local magazine officers by ordering *The Chronicle* and *News from Afar* for next year, and commending both to others. Order forms and specimen copies for free distribution are provided from Headquarters.

* * * *

The Chronicle is among the veterans of its kind; it began in 1836, so that it looks forward to its centenary soon. It has moved with the times as far as is possible, consistent with its purpose, and readers have no doubt observed some improvement in its appearance during the year. In many places a special effort is being made to double the circulation, and everywhere it can be said that more readers mean more helpers. But the literature has a greater mission than securing support for the Society. It is needed for the understanding of the whole purpose of the Church in the world of to-day. Two shillings a year brings *The Chronicle* to every reader.

* * * *

News from Afar for young people is a

shilling a year. In its sixteen bright pages will be found the things boys and girls can take hold of. A serial story (with the scene laid in China), by Mary Entwistle, forms the chief item for 1934, and it will be accompanied by those stories, pictures, competitions and model-making exercises which have made the paper so popular in past years.

"The Chronicle" for 1934 as a Christmas Gift

Here is one way in which the work of the Society may be helped through the wider circulation of its magazine. There are cases where interest in *The Chronicle* may be started by the presentation of a year's issues to someone who does not at present read it. The monthly issues will be sent to any address by post direct from Headquarters for 2s. 6d. for a year. As a Christmas gift the magazine has possibilities not fully explored. Why not send it as a gift to someone whose interest might be secured in that way? The process is simple. You send 2s. 6d. to L.M.S. Headquarters and ask that a copy of *The Chronicle* shall be posted each month to the friend whose address you give. The order will be entered and *The Chronicle* duly posted. The receipt for 2s. 6d. will be sent to you with a certificate or token showing that the subscription has been paid. The token is provided for you to send to the new reader with a suitable greeting.

"The Church is the Fellowship of the Called, the Hearers, the Obedient, the Awakened, the Pray-ers, the Hoppers and Hasteners."

Karl Barth in *Theological Existence To-day*.

Youth and its Day of Opportunity

NOTES FROM THE HOME OFFICE.

THE spiritual stir of youth is world-wide. It may carry with it a local label, "Oxford," or "Cambridge," or any other, but it belongs to no locality. South Africa, Australia, New Zealand and China are just as concerned with it as any Western centre where the thought of young people is turning towards God. It is all the more essential therefore that this "stir" should lead to expression in service, not of groups only, but, through them, to the whole of God's needy world. So far as this movement is of God, He has given it birth,

"To brother all the souls of earth."

Every company of young people now gathering together to discuss the leading of God's will for the persons concerned must think of that will in relation to His purpose for mankind. God's will for men is not a hidden will. It is the one clear and persistent note in all religious history. The support of missionary work ought to receive great addition from the stirring of the soul of youth. The movement can only last as it resolves itself in service. Obedience to the command "Go ye" is the acid test of Christian sincerity.

* * *

Make room for youth

In many of our churches this movement of youth is evident. For it every lover of true church life must give God thanks. Room must be made for it! Even if it is as "smoking flax" it is an evidence of the Spirit, and must not be quenched, while to ignore or despise it is to express spiritual insensibility. Both challenge and opportunity lie within it, and the wise spiritual leader will offer it the experience and knowledge which are at his command. In the work of our London Missionary Society, in its constant need for personal dedication, for gift and prayer, a medium of service through the Church to the world is available and waiting. Christian Missions ought to be made the richer in every respect, and particularly in the value of spiritual devotion through the reaction of youth's re-discovery of God as the supreme challenge to life. Our ministers may help us in saying these things clearly, and in pointing out that religious experience and logic cannot be at

variance, and that the word of Christ never fails—"By their fruits ye shall know them."

* * *

The only way

Before the end of December there ought to be at L.M.S. Headquarters some evidence of advance in home income, if the forward movement in finance is generally taking place. At the end of October results were generally "as last year." We all know that will not meet our needs in the fields of work, and all of us who care for L.M.S. service and the doing of the will of God through our missionaries must bestir ourselves to make all our giving a *little better* than last year. It will be done in different ways in different places, but, quite apart from regular and annual subscriptions, there are the opportunities offered by the Ship's Fund in Sunday Schools, the "New Year's" Collection for Widows and Orphans and Retired Missionaries, and, above all, the Medical Missions Week Collection. A wide range of opportunity for the required increase is before us. Every church can share in this endeavour and can plan ahead for it. In the taking up of these things we are helping definitely to meet the world's deep need for peace. It is becoming clearer than ever that the reliable and unfailing force that makes for international understanding and for universal goodwill is in the Gospel of Jesus Christ. Bitter experience has shown in that there is but one sure way of world unity and help, and we must stand, without faltering, by the proven power of the will of God, expressed in human love and service, to make the new world wherein righteousness dwells. We can link the Ship's Fund with the power that remakes the world.

* * *

Colonial freedom

Our friends and fellow-workers in the Australian and New Zealand churches may help us in emphasising the part that social Christian activity can play in developing united plans for world service. In Britain, we are learning that Christians can eat together "to the glory of God," but we have not yet used our knowledge as we might. Missionary suppers are a regular part of the programme of a large

number of our Australian churches, and they bring benefit, not only in the realm of finance, to the whole life of the Church. The women of our Churches there are amazingly expert and willing in this matter. The formality that too often attaches to an annual missionary meeting in a church gives place to happy enthusiasm when it takes the form of a missionary supper. The air of aloofness disappears, and instead of being an "outside object" the missionary society is made one of the family. There are very many churches

where the visiting missionary might be entertained as a welcome guest and closer fellowship made with him, and all he stands for, if this method were followed. It prevents the missionary being made to feel that the mistress of the house is giving him a generous meal to eat outside, or "something to get a meal with." "Come in and eat with us" is the better way. Make the missionary "one of the family"; it will widen the family vision.

NELSON BITTON.

A Henry Hodgkin Memorial

ON the 26th March last Henry Theodore Hodgkin, a great servant of the Kingdom of God, passed to higher service. His activities covered a very wide range. In his younger days he was an outstanding figure in the Student Christian Movement and was for three years Chairman of the Student Volunteer Missionary Union. After leaving Cambridge and St. Thomas's Hospital he was House Surgeon at the Mildmay Mission Hospital. Later he and his wife went to Chengtu in West China on the staff of the West China Union University, serving under a double appointment by the Friends' Foreign Mission Association and the International Y.M.C.A. In 1910 he returned to London and became the Secretary of the Friends' Foreign Mission Association, which office he held for ten years. He also gave his best to Student Conferences and to the Conference of British Missionary Societies, and the International Missionary Council.

From 1922-1929 he was one of the Secretaries of the National Christian Council of China, during which period his wise leadership won him a unique place in the hearts of the Chinese Christian leaders.

It has been decided by his many friends to perpetuate his memory by raising a fund of £5,000 as an endowment for the West China Union University. An influentially signed appeal for this Memorial has recently been issued. Amongst its signatories are, the Archbishop of York, the Bishop of Croydon, who is Chairman of the Committee, the Bishop of Leicester, Dr. Cheng Ching Yi, Dr. Herbert Gray, Rev. H. C. Carter, Dr. Oldham, Lord and Lady Parmoor, Rev. Leyton Richards, Sir Michael Sadler, and a large number of missionary leaders in this country and America. Contributions to the Fund will

be gratefully received by Mr. Harold J. Morland, Edinburgh House, 2, Eaton Gate, London, S.W.1. Many friends of the L.M.S. will no doubt be glad to contribute to the fund.

Correspondence

THE ANNUAL REPORT.

The Editor of *The Chronicle*.

SIR,—I am a little surprised to find, in this day of great financial stringency, so great as to necessitate a diminution of our Missionary Staff (nine missionaries are not being replaced), and which in figures amounts to a deficit of £12,091 on the last year's working, that there does not appear to have been much effort to reduce the size of our Annual Report and so save expense. It is true that to save £100 against the £12,091 is a very small item, but it is the multitude of small items, both in expenditure and subscriptions that go to make up the big total. I have in mind pages 182 to 328 of this year's Annual Report. In these pages, 146 of them, is set out the record of the efforts of all the churches in our Auxiliaries to gather in funds for the Society.

These pages are interesting to read, and may be instructive as well; but I venture to suggest that the totals under the several headings are of most value to each several body of collectors; also that these details are in the hands of the local secretaries and are, or could be, printed in the publication of the Churches concerned. If these pages were taken out of our Report, a saving of upwards of £100 would be made. I understand that while this matter has been considered before now, it has been felt that the contributing bodies would or might be offended if their efforts were not set forth in print for all to see, and that a spirit of rivalry between them, if it exists (which I do not believe, and should condemn if it did) would be done away with. I do not think this reason for the retention of these pages is a valid one; moreover, I believe that if the point is put to the Constituencies that £100 per annum could be saved by their omission they would at once agree; so in order to reach our subscribers I am addressing this letter to you, and I hope some may write you supporting my suggestion. Doubtless the matter will be considered by our officials before the next year's report is issued.—I am, dear sir, yours, etc.,

LEWIS G. GLOVER.

Hampstead. October 18th, 1933.



THE READER'S GUIDE

The Discoverers of the Fiji Islands.—By G. C. Henderson, M.A. (Oxon), Emeritus Professor of History, Adelaide University. 1933. (John Murray, 18s.).

Professor Henderson in this scholarly book, which will supply materials for many future writers, has one chapter on Captain James Wilson of the L.M.S. ship *Duff*. Wilson's skill as a navigator is praised and his important discoveries recorded. The voyage has special importance to historians because it began the Protestant missionary work in the South Pacific.

The Man from Oodnadatta.—By R. B. Plowman. 1933. (Angus & Robertson, Sydney, 6s.).

Mr. Plowman is a young padre whose journey of 2,500 miles in Central Australia with camels forms the theme of this book. His parish of 160,000 square miles contained some aborigines and only 400 white people when he visited it. It is well to have a record of the enormous toil undertaken to bring the means of grace in these days to small groups of settlers in far corners of the earth where to-morrow there will be highways.

The Presentation of the Gospel to the African.—By Rev. A. L. Kitching, M.A. (R.T.S., 2d.).

This is a booklet of 20 pages, aimed at assisting the young missionary in Africa to so adjust his message to the thought of the people that his preaching will be effective. In the brief compass of twenty small pages it is impossible to be other than extremely sketchy, and one would like a great deal more than is given. The pamphlet falls into three divisions—Part I, notes upon how the preponderating interests of the people—food supply, children, etc.—must be studied and used in the presentation of the Gospel; Part II, ten outlines of addresses, introducing the type of illustration which is effective; Part III, four pages on "Christianity in Action," being a translation into English of some notes originally prepared in Luganda for bush school teachers.

The Livingstone of South America.—By R. J. Hunt. (Seeley Service & Co., 7s. 6d.).

The Scots, who take the world for their parish, have provided already no small part of our best missionary literature by their exertions as doers and recorders of big things.

Now comes this full story of the life and adventures of W. Barbroke-Grubb among the wild tribes of South America. He was born near Edinburgh, trained in the Edinburgh Medical Mission, and came back from his life of hazard and daring, to die at Lasswade in 1930.

For many years Mr. Grubb had been known as a brave and efficient agent of the South American Missionary Society. It was known that he had lived in peril of his life among the fitful-tempered Indians, recovering once in a miraculous way from a determined attempt to kill him.

But Mr. Hunt has brought together all that will be needed to give us a full view of this remarkable man, and his book deserves to be widely read.

Intermediate Concise Guide (3s. 6d.), **Junior Concise Guide** (3s. 6d.), **Primary Concise Guide** (3s. 6d.), **Beginners' Concise Guide** (2s. 6d.), **Morning Concise Guide** (2s. 6d.), **Notes on the Scripture Lessons** (3s. 6d.), **International Lesson Pocket Notes**.

Once more it is our pleasant duty to notice the provision which is made for Sunday School teachers by Mr. Ernest Hayes. Our readers who are busy in Sunday School work of every grade will find that Mr. Hayes and the excellent band of workers whom he has co-operating with him have given them ample material for their preparation. The books follow the well-approved method of other years, but the Editor is always looking out for fresh ways of making the lessons live both for the teacher and the taught.

It is enough here to notice that the *Intermediate Concise Guide* deals this year with a course, the keyword of which is Comradeship. It may be taken for granted that there will be an abundance of missionary material in every book planned by Mr. Hayes. Here, for example, we meet with Kagawa, who is described as "a saint in the slums." Another lesson has to do with the story of Frank Crossley, who shared the life of the poor in Ancoats. But it is not only in specific missionary lessons that the Editor touches upon the work of the missionaries—he always seeks to think of Comradeship in terms of the whole world.

In the *Junior Concise Guide* there is an especial interest for L.M.S. readers in the lessons which deal with Dr. Peill, the beloved physician of Tsangchow. From February 11th to March 4th the juniors will study the Beloved Physician, and our readers may be reminded that the L.M.S. have published, in the four Lessons series, a set of four lessons on this same doctor.

We have no space to notice the *Beginners'* and *Primary* and the *Morning Concise Guides*, or the notes on Scripture lessons provided by the Sunday School Union. But we have no hesitation in commending these books to those who can use them in our Sunday Schools during 1934.

The Bloody Traffic.—By A. Fenner Brockway. (3s. 6d. net, postage 3½d.).

Mr. Brockway is a member of a family which has given famous service through the L.M.S. Those who remember the influence of the several Brockways in our history will expect from the writer of this book something faithful and forceful, and they will not be disappointed.

It is a book which should be read by everyone who holds the spirit of peace as a necessity for the world and the true development of the human race. To those also who perhaps need concrete evidence to convince them of the futility, deception and horror of war, this book will prove invaluable. The charges made by the author against armament firms are definite enough and so supported that it will be difficult to ignore them in the consideration of ways of escape from the burden of armament expenditure by which the strength of the nation is exhausted.

Any book mentioned in these notes can be obtained from the Livingstone Bookroom, 42, Broadway, Westminster, S.W.1.

Hindi Grammar.—By Edwin Greaves (to be obtained from the author, c/o L.M.S. Price 10s.).

This is in the main a reprint of Mr. Greaves's matured edition of 1919. It is sound in theory, for Mr. Greaves is a fine Hindi scholar, but its special excellence is in the constant use of popular examples. This is the book for anyone who wants to talk the real vernacular with the educated man in the city and the shrewd witty peasant of the Ganges plain.

Africa: Notes on its Geography. Written for African Schools in simple English. 1933. (The Sheldon Press, 9d.).

This little book was prepared for the boys of Standard VI in the Maseno School of the Church Mission in Kenya, and ought to have wider use. The simplicity of its form may be gauged by the opening sentence: "The earth is a big ball." The book is well supplied with suggestive diagrams.

Vizagapatam History

Rev. R. E. Smith, of Waltair, India, asks if anyone knows of a copy of the Historical Sketch of the Vizagapatam Mission, said to have been prepared (if not published) by Dr. John Hay, who died in 1891.

Exhibitions in 1934

JANUARY 11th–16th, Paisley; 18th–25th, Cinema Lectures; 30th–Feb. 3rd, Motherwell.

FEBRUARY 7th–10th, Perth; 17th–22nd, Kirkcaldy.

MARCH 7th–10th, Aberdeen; 7th–10th, Hastings; 20th–24th, Wakefield.

Tell it in Tableaux!

FROM THE MORRISON TABLEAUX.

One of the scenes in the series of Morrison Tableaux as given at Beckenham. In this scene Morrison is shown intervening to save the life of a Chinese prisoner by means of his expert knowledge of the language. Particulars of the Tableaux and their uses can be obtained from the Loan Department, at L.M.S. Headquarters.



For the study of Missions in China this winter there can be no better form of expression work towards which groups can look when reading the study books, than the presentation of tableaux. They have many advantages, among which may be cited the facts that they do not make heavy demands

upon the memory and speaking powers of the members, they employ the energies of a fairly large number of people, and, when properly done, leave a definite and permanent impression upon the audience. There are, of course, plans for tableaux relating to the other fields, as well as to China.



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Books are real and lasting friends whose nature and appeal remain down the years irrespective of good or bad weather. As such they make admirable presents for discerning friends—be they laymen or Ministers. Among the titles given below will be found several suitable for this purpose.

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By BASIL MATHEWS.

An invaluable book on the immediate situation in the Far East.

2s. net, postage 2½d.

ON THE ROAD IN MADAGASCAR

By A. M. CHIRGWIN.

A second volume of travels. An inspiring narrative of the building of the Church in Madagascar.

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Nationalism yesterday and to-day reviewed from the Christian standpoint.

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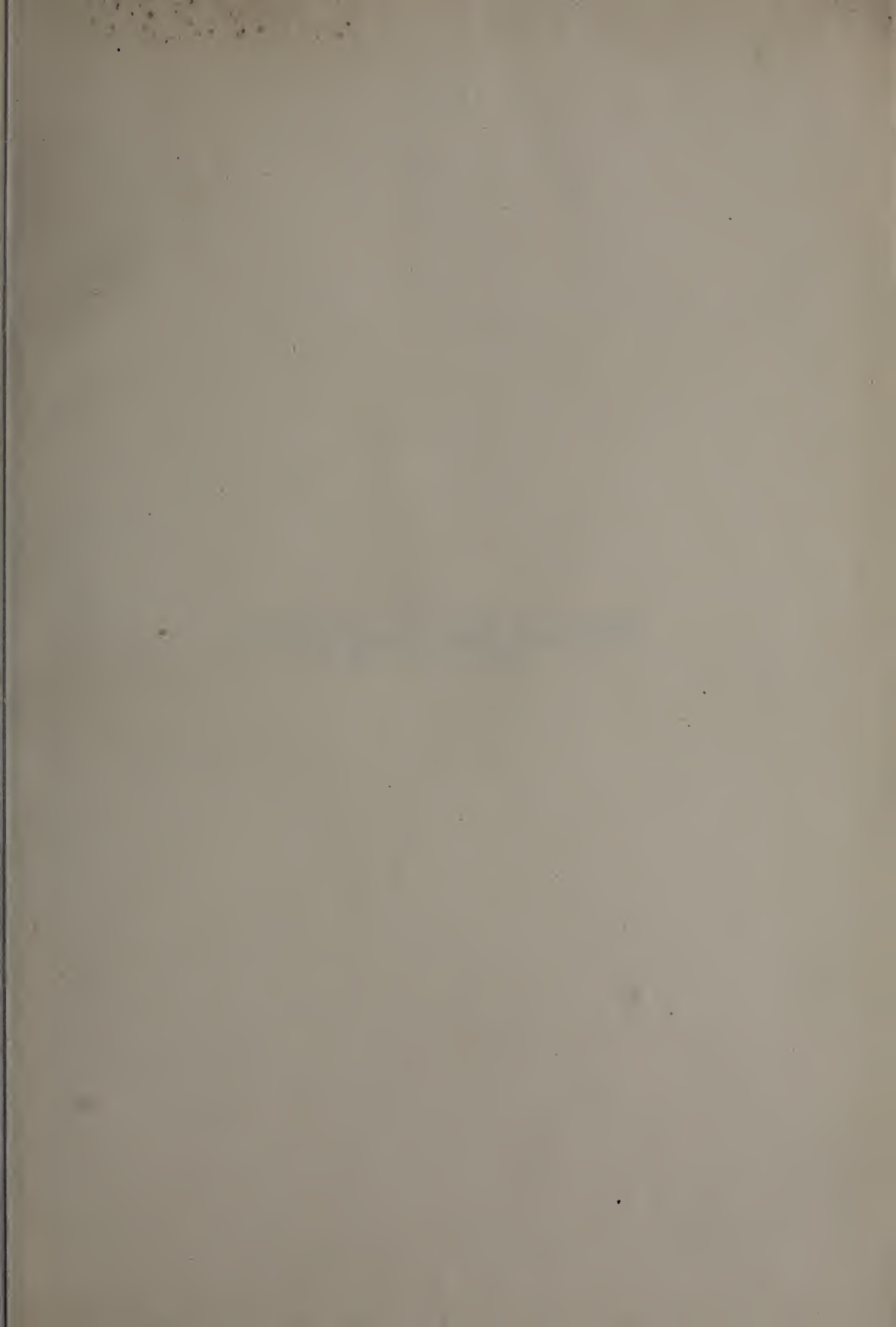
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